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The Anti-Slavery Reporter.

ANTI-SLAVERY JUBILEE.

ON the 1st of August, 1834, England performed the first great public act in the emancipation of her Slaves. Although complete emancipation did not take place until some three or four years after this date, it has been thought that the present year would be a suitable time to hold a great

JUBILEE MEETING

to celebrate this glorious episode in the history of our country.

Therefore, on the 1st AUGUST, 1884, a Meeting will be held in the Egyptian Hall of the Mansion House, by the kind consent of the Right Hon. the Lord Mayor of London, M.P., who has promised to preside. Besides the opportunity given for a retrospective history of emancipation, one great object of the Meeting will be to inaugurate the raising of a JUBILEE FUND, to enable the Anti-Slavery Society to carry on its future work, much of which still remains incomplete.

The Committee think that no worthier mode can be found of celebrating the great event which took place in the British Colonies fifty years ago than by contributing to the support of a Society whose founders fought the great battle of freedom which ended so happily in the West Indies, &c. Their descendants have still to fight the same hard battle in Africa and the East, in Cuba and in South America, often with very slender resources.

Owing to the removal by death of very many of the old friends of the Anti-Slavery cause, the funds of the Society have fallen off very considerably of late years, and at the present moment there is imminent danger of its work being dangerously crippled. At the Yearly Meeting of Friends held in London in May last the impoverished condition of the Anti-Slavery Society was brought before the notice of that body, and an earnest appeal was made to Members of the Society of Friends, calling upon them to support the Anti-Slavery Committee by means of donations, and more especially by annual subscriptions. It is hoped that this example will be followed by other Christian bodies.

Cheques, crossed "Barclay & Co.," may be remitted to

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55 New Broad Street, London.

MOROCCO.

BY MR. CHARLES H. ALLEN.

(From *The Times*, May 12th.)

PEOPLE are scarcely aware that within four days' sail of England there exists a country immensely larger than France, which is in a state of almost complete barbarism, and the interior of which is as little known to Englishmen as is the Soudan itself. This is the Empire of Morocco, under the rule of a despotic Sultan or Emperor. Tangier is the only place in this vast country familiarly known to Englishmen. It lies, in a S.W. line, just 35 miles distant from Gibraltar, and tourists flock to this pretty watering-place in order to gain a glimpse of the wild Moorish life that exists so close to Europe. Crossing the Straits in one of the wretched little tug steamers that carry on the traffic, the traveller passes in three or four hours from the culture of English life, in Gibraltar, to the barbarism of the middle ages; indeed, he may be said to pass from modern to ancient history, for in dress, manners, and occupation the people are much the same as they were in the days of Abraham. Tangier is a beautiful city as seen from the sea—its walls and towers are white and shining in the sun—but it soon reminds one of the "whited sepulchre," full of the dead bones of a decaying, though once chivalrous, race. Its narrow stony streets, deeply coated with filth and mud, are crowded with a numerous population—picturesque to the eye, but squalid and poor to a painful degree—and as you pass along

through the dirty crowd, eager hands are thrust out all around in the hope of receiving some of the "backsheesh" with which travellers are supposed to be burdened.

NO ROADS.

There are no wheels in Morocco. Not a carriage of any kind ever traverses the narrow streets of the cities, or the highways of the country. The Sultan keeps a coach and six, but as there are no roads, he does little more than drive round his garden. One cart is said to exist at Tetuan which takes merchandise from that town across the flat belt between it and the sea. With that exception all heavy traffic is carried on the backs of camels, mules, and donkeys. This fact alone will show how deep is the barbarism that still exists in this great country, lying, nevertheless, nearer than any other to the very gates of Europe.

OPPRESSION.

The condition of the people is as bad as that of the roads, and may be expressed in the single word "oppression." From the highest to the lowest they prey upon each other, and any one known to have made money is almost certain to become a mark for those above him. A governor is appointed to the command of a province, and in due time he has succeeded in grinding out of the miserable people over whom he rules a sufficient sum to excite the cupidity of the higher powers. Without any warning he is seized and consigned to a dungeon, where torture soon compels him to disgorge his ill-gotten wealth. This is an oft-repeated and thoroughly well-understood proceeding, and is publicly talked of all

over Morocco. Any one wishing to verify the fact has only to consult Sir Joseph Hooker's interesting book published in 1878, in which numerous instances are related.

One will suffice, as there is a marked similarity in all the sad cases.

Sir J. Hooker writes :—

"Soon after we left the Main, and were riding along a broad track parallel to the Tetuan river, we came upon a group that for the first time brought home to us an illustration of the true condition of society in this country. A body of armed horsemen, many of them true negroes, were resting beside the way, broken up into lively groups, laughing and chattering together. Among them was a solitary man, poorly clothed and laden with heavy chains. So numerous an escort in charge of a single man suggested something unusual, and we were led to make inquiry. According to the statement made to us, the chained captive was lately the powerful governor of a distant province, who had offered a stout resistance when summoned to the capital to give an account of his administration. It is well understood in Morocco that such summonses, whether framed as a peremptory order or as a flattering invitation, have but one meaning—that the time has come when it seems to the Sultan or his councillors that the wretched governor should be 'squeezed,' or, in other words, be forced by torture to surrender whatever wealth he may have hoarded.

Our prisoner was apparently too formidable a man to be safely kept at Fez or Morocco, and was therefore sent to Tetuan, the extreme limit of the territory, there to undergo such torture as might be necessary to extort confession of the hiding-place of his treasure, unless through ill-judged obstinacy he should die in torments before disgorging as much as might be expected."

These statements as to ill-treatment of the people, and impotence of the law, have received a terrible confirmation in the ghastly story telegraphed from Gibraltar some time ago and published in *The Times* as follows :—

"It is persistently stated that a Moor has died at Wazan from the effects of punishment ordered by the Sherif of that city. Eye-witnesses state that the poor wretch was placed in position for the bastinado, and that a large quantity of boiling oil was poured over him. He expired after intense suffering." *

The Sherif of Wazan must not be confounded with the Grand Sherif mentioned in this article, who resides at Tangier. It is to be hoped that His Highness will insist upon the punishment and degradation of those who ordered such horrible torture.

So well do the Moors and the Jews understand the deadly danger of being supposed to be wealthy that great numbers have applied for and obtained the "protection" of some civilized Power—generally France or Italy. Some of them told me they would rather have British protection, but the Minister of the Queen sets his face against this procedure; why, I did not learn. Under the flag of a European Power and necessarily a naturalized subject, a Moor feels safe, and only then.

STAGNATION.

It is admitted on all sides that Morocco never advances—indeed, there is little doubt that she retrogrades. Why is this the case, so close as she is to Europe, and possessing as she does an immense territory of the most fertile land, with a climate of almost matchless beauty? The answer is not hard to find. This country, blessed by nature with the possibilities of illimitable wealth, is cursed by an execrable and extortionate Government, under which all enterprise is forbidden, and the people are so ground down and oppressed

* The friends of the Grand Sherif say that this statement is incorrect, and that the man was poisoned by orders of the Basha of Wazan.

that they say they do not care to plant even a palm tree, as they know they will never be allowed to eat of the fruit thereof. The people have all the life crushed out of them; and yet they are a patient, long-suffering race, and might be educated and trained to better things.

The question may be asked, What has England done for Morocco?

Sir John Drummond Hay, Her Majesty's Minister Plenipotentiary in Morocco, told me plainly that England had never done anything whatever for that country; and this, he argued, was why she had no right to demand of Morocco that she should put down her abominable Slave-trade, or that she should prevent her wretched prisoners from dying of starvation. I did not quite see the force of this *quid pro quo* argument, but it seemed to satisfy his Excellency. If England has done nothing else for Morocco she has given her a Minister who is universally acknowledged to have more power than the Ministers of all the other Powers put together.

Sir John Drummond Hay has been for nearly 40 years Her Majesty's representative in Morocco, being appointed Consul-General 1845, Chargé d'Affaires 1847, Minister Resident 1860, and Minister Plenipotentiary 1872. His father was Minister before him, and coming young to the country and speaking the language like a native, Sir John has had opportunities of knowing the people and the country such as could fall to the lot of no one else. His influence with the Emperor is unbounded, and so great is his power that among the European residents he goes by the name of "the Sultan." With such influence and

such opportunities, it seems strange to an outsider that some of our English views, in matters politic at least, have not been engrafted upon the Moorish soil.

PRISONS.

The prisons of Morocco are a disgrace, even to barbarians. The prisoners are not fed, much less clothed; and those poor wretches who have no friends to give them a morsel of bread simply die and are buried. Sir John admitted that the description given last November in *The Times*, by the Rev. Newman Hall, of the prison in Tangier was not exaggerated, though he thought it had an *animus* against himself that was not justified. Since that date he has insisted that the prisoners shall have bread served out to them, and he sends a cavass from the British Legation to see that this is done. So far, good; but what about the other prisons in more remote towns? I am told that these are too dreadful to describe, and it certainly would be well if the English Minister would insist upon these also being reformed, if only up to the still horrible standard of that in Tangier.

SLAVE-TRADE.

His Excellency was very frank in answering my questions as to the Slave-trade and the scandalous sales of Slaves in the public streets. He admitted that these sales still go on in spite of the protests from time to time issued by Her Majesty's Government. Last year a strong letter was addressed by Mr. Consul White, in the Minister's absence, to the Government of Morocco, calling the attention of the Sultan to these perpetual outrages against humanity. The answer of the Grand Vizier, lately

published in the Parliamentary papers, is highly unsatisfactory, inasmuch as he declares the entire inability of the Sultan to stop the sales of Slaves even in the seaport towns.

THE GRAND SHERIF.

Wishing to learn the opinion of a native of exalted rank, I obtained an interview with his Highness the Grand Sherif of Wazan, the highest spiritual authority in Morocco. This august personage is of almost equal rank with the Sultan; indeed, by many he is placed above him, for he is the direct descendant of the Prophet, his genealogy being traced back in an unbroken line to Ali, the nephew, and Fatima, the daughter of Mohammed. The Emperor receives him alone among men as his equal, and appeals to him for assistance in times of difficulty, his mere presence during an insurrection having been found of more avail than an army. His authority is recognised in India, Egypt, Arabia, Tunis, Algeria, and, indeed, in all Mohammedan countries, of which he is the acknowledged chief. The Grand Sherif is peculiarly interesting to Englishmen, because, in 1873, he was united in matrimony to an English lady according to the rites of the Church of England, the ceremony having been performed at the British Embassy by Sir John D. Hay. This unprecedented step has lately been followed by another almost as startling, the Grand Sherif having only a few months ago become a naturalized French subject. The reason for his so doing is thus described by the Sheriffa:—

"My husband has become a French subject. His patience was worn out with the persecutions to which he was subjected, especially in

having all his *protégés* taken away and not allowed to work for us, the only ones allowed to stay being the Slaves; and as my husband has freed every male and female Slave belonging to him, matters would have gone hard with us. I have been trying to persuade my husband to have his estates worked by Europeans, and doubt not that I shall succeed."

The Grand Sherif has a large country residence, in which he lives with the Sheriffa, but he has also a business house in Tangier, close to the new and splendidly-appointed Continental Hotel, of which he is the ground landlord. In this house I was received by his Highness, and heard his views as to Slavery and the Slave-trade. He stated that the trade was contrary to the Mohammedan religion, and that pious Mohammedans took frequent opportunities of setting some of their Slaves free. He himself received presents from the Faithful every year, consisting of horses, Slaves, &c., and he always set all the Slaves free. Nevertheless, they preferred to stay with him.

THE SULTAN.

The Grand Sherif stated it as his opinion that the Sultan of Morocco could if he chose not only put a stop to the Slave-trade, but could easily prevent the sales of Slaves in the public streets. He said that he would warmly support any address on that subject forwarded by the British Government; and as he was the highest spiritual authority in the country, his influence would have more effect than any other that could be brought to bear upon the Sultan. The Grand Sherif also expressed his detestation of the system that allowed the prisons to be so frightfully mismanaged that the wretched inmates died of absolute starvation, and he

declared himself ready to support any effort made by the British Government to procure an alteration. He said: "They were a disgrace to humanity." The Grand Sherif is a man of middle age and of a noble and portly presence. He takes a great interest in European and specially in English politics, his wife, the Sheriffa, translating many of the English newspapers to her husband. I had the honour of an interview with the Sheriffa—out of doors, according to Mohammedan etiquette—and this lady told me that her husband thought a decree to stop the sales of Slaves from house to house would soon put an end to the Slave-trade.

It was satisfactory to hear Sir John D. Hay express an opinion that moral pressure might be brought to bear upon the Government of Morocco, and also to find that he has lately taken steps to administer a sharp rebuke to the higher authorities. Still he confessed that Morocco was an Augean stable beyond his power to cleanse, and that all officials, from the highest to the lowest, were corrupt and eager for bribes.

* * * * *

POSSIBLE ADVANCE.

One or two slender rays of light have lately gleamed across the dark background of Moorish misrule. The first which appeared was a relaxing of the rigid law that forbade all mining enterprise, or even the search for minerals, in which the country is known to be rich. In 1878, when Sir Joseph Hooker received a firman allowing him to explore the Atlas mountains, it was expressly stated that he was not to examine any stones or minerals. A few months

ago the Emperor granted a concession to some English capitalists to search for coal, and it is hoped that this may be followed by a further concession to include other minerals. The operations have hitherto not resulted in anything very definite as regards coal; but it was a novel and interesting sight to watch a troop of half-naked swarthy Moors working with untiring energy at a coal boring, perfectly ignorant as to what would happen when the huge chisel cut through the intervening bed of stone. I could but wish success to the sanguine Englishmen and strong-armed Moors, who were thus literally opening up the country.

Another hopeful sign in the approaching regeneration of Morocco is the establishment of two weekly journals, *Le Réveil de Maroc*, published in French, and *Al-moghreb Al-aksa* (Anglicé *The Far West*), published in Spanish. These two spirited little papers are ever ready to point out and denounce the many abuses that come before their notice, and they steadily expose the abominations of the Slave-trade.

FRANCE.

Another step in the onward march of civilization was taken by France a short time ago. By decree of the French Government all natives under French protection, or in any way employed under the flag of France, are compelled to liberate all their Slaves. This is a move in the right direction. Would that the initiative had been taken by England, who ought to be second to none in her efforts to raise aloft the banner of human freedom.

-ENGLAND.

Sir John Drummond Hay informs me that he has compelled all natives in the employ of the British Embassy to liberate their Slaves, but he is not aware whether this step has been taken in the British Consulates at the Western ports. Sir John is also prepared to recommend that protection be withdrawn from natives so employed unless they liberate their Slaves, and refrain from buying and selling human chattels. His Excellency informed me that his time in Morocco was drawing towards its close, and I could but hope that, before he leaves that benighted and oppressed country, Sir John D. Hay may earn the gratitude of white and black alike, by so employing the vast influence he possesses in the councils of the Empire, that the fetters may fall from the limbs of the Slave, and the shackles be broken from off the feet of the starving thousands who now rot in the dungeons of Morocco.

The Times EDITORIAL, May 14th.

It cannot be pretended that the people of this country take any very active interest in the affairs of Morocco. It is the nearest Mussulman country to Europe, its northern coast lies within sight of our nearest colonial possession, it is barely five days' sail from English shores, and its chief Mediterranean town was a British possession for several years two centuries ago. Nevertheless, Morocco remains the one Mussulman country which has least felt the influence either of British or of European civilisation. The account

which we printed on Monday, from the pen of Mr. Charles H. Allen, the well-known Secretary of the Anti-Slavery Society, serves only to sustain the impression made by its condition on all recent travellers in Morocco. The country is at a standstill, its government is despotic and corrupt, its resources are wholly undeveloped, its people are listless and apathetic, and, in a word, we need go no further than Morocco for a standing example of all the vices of Mussulman rule. Mr. Allen's main interest in the affairs of Morocco—and, indeed, the main interest of this country—is concerned with the traffic in Slaves. We have no commanding interest in the political condition of the country; we should prefer, of course, to see it well governed rather than ill governed, to see it prosperous, contented, and progressive; but apart from the question of the Slave-trade our direct interest in it is inconsiderable, and our political influence is, in consequence, of no great weight. It does not even extend to enforcing the most elementary conditions of European civilisation. Slaves are openly sold in the streets of the seaport towns, and our representative—Sir John Drummond Hay—notwithstanding his immense personal influence, is powerless to put a stop to the traffic; while the state of the public prisons, even in Tangier, which is in some sort open to the observation of European travellers, is described by Mr. Allen as so disgraceful as hardly to leave room for greater inhumanity in districts where the native rule is undisturbed. Some little improvement has lately been

effected in this respect by the energetic representations of Sir John Drummond Hay, and we can only hope that his efforts will be continued. It is hardly consistent with the credit and humanity of England that it should maintain a representative in such a country as Morocco, where our direct political interests are confessedly of little moment, unless he is able on occasion to exercise his influence in behalf of the most rudimentary conditions of freedom and humanity. We have no right, perhaps, to demand that Morocco should be governed according to our notions; we have no power to enforce such a demand, and no such interest in the country as to entitle us to acquire such a power. But we have a right to expect that such influence as we possess should be exercised in the right direction, and it must be admitted that if other civilized Powers should make it their business to acquire the influence which we have failed to obtain we should have very little reason to complain.

These considerations are not without weight at the present moment, because it is evident, from the accounts which reach us from various sources, that the international relations of Morocco are attracting unwonted attention in Europe. A series of events, which at present are somewhat obscurely reported, has given rise to the belief in certain quarters that France is bent on extending her influence in Morocco. It would not be altogether surprising if this should prove to be the case. France may be entirely free from aggressive designs upon Morocco, as

our Paris Correspondent assures us she is, but she cannot be entirely indifferent to the internal concerns of a country conterminous with her own possessions in Africa. The more enlightened among the inhabitants of Morocco, who chafe under a cruel and despotic government, may not unnaturally be disposed to turn for protection and countenance to those European Powers with whom they are from time to time brought more or less directly into contact. These Powers are for practical purposes England, France, and Spain. England, though sympathetic, is, for reasons sufficient and obvious, not anxious to intermeddle. Spain is apathetic for reasons equally sufficient and equally obvious, though, no doubt, of a different nature. If, therefore, France is willing to accept as subjects those inhabitants of Morocco who are discontented with the native Government, it is naturally to France that they will turn. A striking example of this tendency is exhibited in the case of the Grand Sherif of Wazan, whose enrolment as a French subject was recorded in our columns, on the authority of his English wife, as long ago as January last. The Grand Sherif of Wazan is a very important personage in Morocco. He has no direct political authority, but his influence as one of the spiritual chiefs of Islam extends over the whole Mussulman world. The Emperor of Morocco himself, whose despotism is otherwise uncontrolled, is largely dependent on this spiritual influence of the Grand Sherif. Some years ago, as is well known, the present Grand Sherif, whose authority is hereditary

and dependent on his direct descent from Mahomet, was married to an English lady, and since his marriage he has in various ways manifested his readiness to encourage the spread of European ideas in Morocco. He has emancipated all his Slaves and endeavoured to cultivate his vast properties either with the liberated Slaves or with Europeans taken into his employ. For this departure from the established custom of the country he has been subject to all kinds of annoyance and persecution from the civil authorities, and so intolerable did this persecution become at last that he had no alternative but to seek the protection of the French Government by consenting to become a French subject. This protection was readily accorded some months ago, and several of the Sherif's dependents have also taken the same step, with his sanction and countenance, as their only effective protection against the persistent persecution of the Moorish authorities. So far, it seems to us, no complaint can be made of the action of the representative of the French Government in Morocco. There is no doubt considerable political importance in the reception of such a personage as the Grand Sherif of Wazan as a French subject. But the act was to all appearance a spontaneous one on his part, and no one can blame the French Government if, in default of the action of other Powers either too indifferent or too apathetic to interfere, it thought it worth while to acquire such influence in Morocco as was necessarily involved in according its protection to the Grand Sherif. . . .

Parliamentary.

The above paper on Morocco was the cause of a question being put in Parliament as noted below:—

House of Commons, May 16th.

SLAVERY IN MOROCCO.

Dr. CAMERON asked the Under-Secretary of State for Foreign Affairs whether his attention had been called to a statement in *The Times* of the 12th inst. that the French Government had decreed that all natives under French protection in Morocco or in any way employed under the flag of France should liberate all their Slaves; whether it was true, as also stated in the same paper, that Sir J. Drummond Hay was prepared to recommend that protection be withdrawn from all Moors in British employ, unless they liberated their Slaves and refrained from trafficking in Slaves; and whether it was the intention of the Government to co-operate with the French Government in thus discouraging Slavery in Morocco.

LORD E. FITZMAURICE.—Yes, Sir; the statement in the first paragraph relating to the action of the French Government is correct, and it is also true that Sir J. D. Hay has been directed to give a notice to the same effect. Her Majesty's Government is ready to join with the French Government, or any other foreign Government, in discouraging Slavery in Morocco and elsewhere.

GENERAL GORDON.

THE following letter from General Gordon, written in February, 1883, and published in the *Pall Mall Gazette* of May 16, 1884, is an additional proof if any were required that the authorities in Egypt and England were not left without warning of the disasters that would be sure to follow the uncertain and divided policy which has ruined Egypt. Witness Earl Dufferin's despatch, Egypt No. 6, 1883, written

at the commencement of that year, and strongly urging the construction of a railway from Suakin to Berber and Shendy as "*the first step necessary to the restoration of tranquillity.*" Had this advice been followed can anyone suppose that the terrible disasters of Sinkat, Tokar, El Teb, &c., would have taken place? For years the *Anti-Slavery Society* has advocated the making of this railway. Were it now in existence there would be no necessity for a costly expedition to Khartoum, nor would General Gordon be in the position in which he now stands—so perilous to himself, and so astonishing to all the world!

General Gordon writes:—

"JERUSALEM, *February 28, 1883.*

"Wonderful are the works of God in the Soudan! I thought things were going wrong. Look at His work. He has upset the Egyptian people thoroughly, and they will get their liberty from the oppressing pashas. He has permitted this revolt, which will end, I believe, by the suppression of the Slave-trade and Slave-holding, and He has humbled me. I will speak about self for one moment. *I foresaw the Egyptian and Soudan affair, and I was not listened to.*"

MR. JUSTICE SCOTT, of Bombay, has sent a sketch of General Gordon to the *Times of India*, from which we reprint the following extract. Judge Scott was formerly *Times* correspondent in Egypt, and had exceptional opportunities of knowing the truth about General Gordon.

The story of Gordon's career is now told. He is still in the prime of life, and he has already accomplished enough to make half-a-dozen men famous. It is hard to say where the secret lies of his success. He is careless of danger, but many other men hold their lives as cheaply. He despises money, but he is not singular in that indifference. He is all frank-

ness and sincerity, but these qualities are fortunately not very rare. He has an intense faith, but there are other men who possess an equal trust and belief. Self-reliance equal to his own has insured success to other leaders. It is, perhaps, the rare combination of all these qualities which go to make him remarkable. Few men have a kinder heart. His pensioners are many, and are scattered over the world. But with all his kindness he can be very stern. He has shot evil-doers with his own hand, and unflinchingly ordered men to execution by way of example. His religion is the most powerful factor in his actions. Whenever he is in doubt he turns to his Bible. With the English newspapers that book formed his whole library in the Soudan. But shrewd common sense is mixed up with his almost mystical religion, and his constant reference to his Bible, opening the book at random for guidance in the practical working of life, has never led him astray. The present writer well remembers the first time he saw Gordon. It was in Egypt, at Ramleh, the desert suburb of Alexandria, just at the close of the first chapter of his Equatorial rule. A slight man, under middle size, of erect military bearing, with a clear cut face, a small moustache, and penetrating light blue eyes, walked into the room from the back way, apologising in a shy, gentle voice for coming in through the kitchen, "because, you see, I could not find your front door." We sat that day for hours and over endless cigarettes; he told me with eloquence how he won over the hostile tribes by justice and fair dealing. He paid, he said, for all he took; carried everywhere with him a public petition-box, and always read the petitions, helped the weak against the strong, and freed all captives who were being carried away into Slavery. He never went armed, not even when the natives were creeping through the long grass, spear in hand, ready to attack whenever there was a chance. Later on he corrected himself about the arms and said—"Yes, I did once sleep with a revolver by me, but I was sorry afterwards that I did." It was seldom he would talk as he did that day. He was generally rather a silent man, low-voiced when he did speak, and gentle in all his ways, especially gentle with women and children. We remember another occasion when, as we sat together, one of the children rushed into the room all tears, because her brother had

gone without her. "Never mind, my dear," said Gordon, calling her to him, "all will come right. You have your troubles, and I have mine; we must both try to bear them." And he took the child on his knee, and talked to her till she had forgotten her woes. His troubles then were no small ones. His work was all over, and he was leaving Egypt without a word of gratitude from those he had served so well. The Government have even haggled over his arrears of pay. "They need not mind," he said; "I have told them all I will make them a present of everything they owe me."

THE KOROSKO DESERT.

THIS desert, so famous as the scene of General Gordon's almost solitary ride, when the eyes of the civilized world were fixed with a painful strain upon the small heroic cavalcade, has been well described by Colonel J. A. Grant, F.R.S., the companion of Speke. We extract a few notes from the paper read by him before the Royal Geographical Society on the 24th March last, regretting only that we cannot reproduce the excellent route map published in the Journal of the Proceedings of that Society. Colonel Grant's journey was made in 1863, and the desert has often been traversed since. How strange it seems that the "resources of civilization" have not yet been found equal to the making of the short strip of railway from Berber to Suakin, which would avoid all necessity of this painful desert route.

Of all the journeys I have made in Africa—Abyssinia included—and in India, from the Khyber Pass to Calcutta and Bombay, this from Abu-Hamed to Korosko is the very worst, from its barrenness, its heat, and from the fatigue and discomfort it necessitates. Abu-Hamed, at one end, is a miserable hole, with its fort and huts almost smothered in sand; and the scattered village of Korosko,

at the north end of the route, is well described by the governor, who was there at the time, and called it as hot as—, for it is the focus of heat, being completely surrounded by steep-sided fiery mountains, which inclose the small confined space to the very huts, no exit except the Nile being visible.

Between these two miserable places there is a desert of 230 miles without one drop of water, except once at the Morad wells—not enough grass to fill your hat, not a hut nor a bundle of fire-wood in the entire route, nothing but eternal sand to walk over, varied by climbing over the most rugged ridges of rocks. . . . In our journey across the desert, we travelled, at this dry season, day and night, chiefly by daylight, resting during the hottest portion of each day, and the time occupied, from the 5th to the 12th of May, was as follows:—

Day marching	53½ hours
Night "	36½ "
Halts for sleep and rest.	76 "
<hr/>	
Total time	165½ "

The eight wells of Morad, at the middle of the journey, are in a valley surrounded by rugged hills, all jumbled together as if there was no outlet from them. The water, though natron-tasted and nauseous, is drunk by the natives regularly residing there, and is the only water procurable by travellers going across this desert towards Khartoum. Those in charge keep their sturdy little goats and sheep here, and exact a tax for the water supplied. The wells are protected by stone walls, partly for preventing camels and donkeys, and indeed human beings, from getting too near the water, and partly to prevent the drifting sand falling down the wells and filling them up, as a good dust-storm would do this effectually. The scene in the valley round the wells is of the most desolate description imaginable; the rocks are black, rugged, and destitute of the appearance of life; the valley is of sand. Still, somehow, there is a charm in the desert as well as a danger in the surrounding circumstances. Its utter stillness, its solitude, the chance of being drowned in a dust-storm, the chance of losing the way, the wildness of the narrow passes through the mountains, the almost total want of beast, bird, and insect life; no water, no wood, and the route unmistakably

marked out by skeletons of camels displaying every form of death-agony; the tantalising, miraculous mirage of lakes and seas; the star-light marches—all excite an indefinable, but not wholly unpleasant feeling, which is not soon forgotten.

SHENDY.

SHENDY, obscure as it is to-day, is noteworthy as having been a stronghold of resistance to Egyptian conquest. The flame of insurrection which burns so fiercely to-day has been long smouldering in Shendy, which was the scene of a terrible tragedy in 1821.

Ismail Pasha, the son of the great Mehemet Ali, was sent by his father to collect tribute and obtain the submission of Nimr, the chief of the Shaygyehs, who had earned the *sobriquet* of the "Tiger of Shendy," on account of his ferocity. Ismail treated the "Tiger" with contumely, and went so far as to strike him with the stem of his chibouk. This blow, however, seems to have struck a brilliant idea into his head. He no longer pleaded for time to meet the demands of Ismail, but promised immediate compliance, and retired from the presence of the bullying Pasha. He called together his family and the head men of his former subjects, and represented to them the insatiable nature of the demands. They then hit upon a plan by which they thought to be relieved from all further spoliation. Camels, sheep, horses, corn, "dourra," and money were collected and brought to the Pasha with the greatest alacrity and cheerfulness, and, moreover, the Egyptian troops were invited by the inhabitants to partake of a banquet. Every dainty which Shendy could afford was liberally provided for the Egyptians, who washed down their repast with copious libations of Merissa. The Pasha's guard and the sentries were treated with the same hospitality, and the most sumptuous food was placed before Ismail himself.

At midnight a great cry arose. A circle of flames surrounded the whole town, while the Pasha's hut itself was in a blaze.

"Up rose the Pasha at that blaze of light," but it was too late. In vain he endeavoured to rush through the flames—he was burnt to a cinder, together with his trusty Mamelukes who guarded him. In the still hours of the night the inhabitants had issued forth, each

bearing a flambeau, and had set fire to the piles of corn, maize, and forage, which had been brought in as tribute, and which had been piled around the Pasha's hut. Many soldiers, however, dashed through the flames, escaped to their boats, and returned to Khartoum. The rest perished in that awful holocaust, and the lurid sky echoed the last cry of agony long ere morning dawned upon the smouldering heaps which told the tale of death.

The Defterdar, the Viceroy's son-in-law, had just completed the conquest of Kordofan—a conquest which had been attended by the foulest atrocities. At Bara, at El Obeid, and wherever they had marched, the "Turkish" army had murdered, pillaged, and ravished.

When the Defterdar heard of the massacre at Shendy, he at once collected all the troops at his disposal, and marched on the town. The retribution was terrible, the revenge fearful one.

The inhabitants of Shendy were slaughtered, irrespective of age or sex. Nimr, however, who had been informed of the Defterdar's approach, succeeded in escaping with his family to Abyssinia.

Colonel the Hon. J. Colborne (Hicks Pasha Staff), in "Cornhill," May, 1884.

MEHEMET ALI IN THE SOUDAN.

It is to these massacres in Kordofan and Senaar that is due the undying hatred of the "Turks" (the Soudanese call the Egyptians Turks) to this day. It is a parallel case to that of the Irish, who to this day hand down the tradition of the atrocities committed by Cromwell's army, allowing for the difference of time. Mehemet Ali invaded Kordofan at the same time that his son Ismail invaded Nubia and Senaar. Mehemet Ali advanced by way of Dongola and the desert on Kordofan with 4,000 cavalry and infantry, nine pieces of artillery, and 1,400 Bedaween. After a terrible march of eleven days over the burning sand, they entered Kordofan at Kedjmar. Kordofan was then held by the Sultan of Darfour. His yoke was an easy one, and he governed through a viceroy, who advanced to meet the Egyptian army with what natives he could collect and his Darfour cavalry—men

clad in armour and well equipped. These cavaliers, attired in plumed helmets and coats of mail, and mounted on richly-caparisoned horses, like the knights of old, turned out in gallant array for the approaching combat. Their departure was made the occasion of a great gala. Feasting, drinking, dancing were freely indulged in, and the women urged them on to deeds of valour in their songs. Mehemet Ali found them full of fight, and drawn up on a plain near Bara. The Egyptian guns at once opened fire. They were charged and carried with great loss by the Kordofanese, who then threw themselves upon the infantry, but in doing so were mown down by hundreds and had to retire.

Still the battle raged without distinct success on either side. Again and again the Turkish cavalry charged and were repulsed, but at last the Bedaween surrounded the Kordofanese, whose chiefs were now slain. The guns were retaken, and were again turned against the Kordofanese, whilst the musketry made fearful havoc. A complete rout followed. Bara was taken and sacked, while the vanquished Kordofanese retired upon Obeid, which was shortly afterwards taken. The plunder was enormous, the lion's share being taken by the Defterdar. The women, stripped of their jewels, were handed over to the soldiers. The native army now made a short stand at Dar Hamz, but was again completely routed. It then broke up completely, portions of it fleeing to the villages and portions to the mountains, principally to Gebel-el-Deir, within sight of Obeid, where the Kordofanese have maintained their independence until the present time. It was to this mountain the Mahdi intended to retire with his family and worldly goods in case General Hicks were successful in sowing disaffection among his followers, or had beaten him in battle. The summit of Gebel-el-Deir is a table-land, and reservoirs serve to store up rain-water in the rainy season. No cruel monster who ever persecuted an oppressed people surpassed this Defterdar. Men were blown from guns for the slightest complaint, and for the most trifling offences. I lately came across a story which, if true, shows him to have been a man of the most refined cruelty. It is customary throughout Islam, at the Feast of Bairam, for the personal attendants of pashas and high dignitaries to receive presents. The retainers of the Defterdar came

to him, according to custom, to wish him long life and happiness, asking at the same time for the usual "*backsheesh*." "Certainly," he replied; "what would you?" "Well," was the answer, "we are badly off for shoes. Would your Excellency allow us to be supplied from the stores?" "Certainly," replied the Defterdar; "you shall receive them to-morrow." On the following day the servants were brought to the shoeing shed, and shod all round with iron horse-shoes!

Col. the Hon. J. Colborne, in "Cornhill," May.

SLAVERY ON THE CONGO.

(From *The Globe*.)

IF sound arguments could demolish a ruinous policy, the ill-omened Congo Treaty would have been a dead document long ago; and to reiterate the objections raised by the British and Foreign Anti-slavery Society in their memorial to Lord Granville would be akin to slaying of the slain. Inasmuch, however, as the Government's determination to ratify that surrender, not only of British, but of human rights to Portugal, seems in no way weakened by the patriotic, religious, and commercial objections that have already been raised, it is worth while, as a forlorn hope, to point out, as the Anti-slavery Society have done, how the surrender of two hundred miles of African coast-line, with six ports of British and foreign trade and the whole of the navigable portion of the Congo River, will infallibly re-establish slavery on a firm basis in Central Africa. The curse of this very region has from time immemorial been the Portuguese slave traffic. The Portuguese subjects resident there are not colonists, but convicts. The Home Government of Portugal has never shown itself either able or willing to check the slave trade carried on by its own subjects from this part of Africa to its own islands of St. Thomè and Principe, and even Cape de Verde. Of course, there are stipulations in the unratified Treaty with reference to the slave traffic; but those who know the Portuguese trader well know that he would evade those stipulations somehow, however strictly insisted upon; and as for the feeble Portuguese Government, it is an open secret that it could not insist upon them, even if it would. With slavery, as with everything else, the Portuguese influence is retrogressive and uncivilising. Not only will the seaports

and the Congo be closed, practically, to British trade, but the interior will be dangerous for British missionaries; the little good which European civilisation has done for this fraction of the dark continent will be undone; and slavery will be re-established. These are a few of the reasons why this suicidal Congo Treaty should never be ratified.

THE CONGO TREATY.

THE following letter on the Congo Treaty has been addressed to Lord Edmond Fitzmaurice by the Manchester Chamber of Commerce:—

"Chamber of Commerce, Manchester, May 30:—My Lord,—The receipt of your lordship's letter of the 10th instant during my absence abroad was officially acknowledged by the Chamber on the 16th instant, and on my return I took the earliest opportunity of submitting it for the consideration of my colleagues. I would respectfully state, in reply, that this Chamber has not deviated from, but still maintains, the views it has so often expressed relative to trade on the Congo and on the adjacent coast, and that it has not protested against, but fully appreciated, efforts of Her Majesty's Government to protect the interests of British trade. The Chamber has, however, felt it to be its duty to protest against the ratification of a treaty which would place under the absolute control of the colonial officials of Portugal an increasing and prosperous branch of the commerce of Great Britain, and the interests of her industries in one of the few markets still left open and free from burdens and restrictive regulations. By its constant representation to Her Majesty's Government, the Chamber of Commerce of Manchester has testified that it has closely watched the events passing on the South-West Coast of Africa; and its appeal to Her Majesty's Government in 1882 to appoint a consul resident on the Congo, in order that they should be kept fully informed regarding the interests and trade of Great Britain, shows that this Chamber recognised the significance of what was taking place at that time. Twice during the past two years this Chamber has also urged upon Her Majesty's Government the desirableness of promoting an amicable understanding with other European Powers,

in order that the rights of the natives of the Congo may be respected, and that there may be no interference with the free course of trade, which has so long existed on that coast. I would therefore respectfully express the earnest hope that through the aid of a friendly understanding with the other Powers interested in the Congo trade, the objects advocated by British merchants may be attained; that under civilized guidance the natives States of the Congo may still be allowed to maintain their freedom and their rights, and that through such guidance they may be encouraged and helped to develop the commerce and promote the civilization of their own country. In conclusion, I would respectfully add that there is reason to believe that by means of an international agreement the existing free and peaceful course of trade on the Congo may be practically maintained; and I would assure your lordship that it will be a source of great satisfaction to this Chamber to assist Her Majesty's Government in promoting and in giving effect to such an object.—I have the honour to be, my lord, your lordship's obedient and humble servant, JAMES F. HUTTON, President."

MAJOR-GENERAL SIR F. J. GOLDSMID ON THE CONGO TREATY.

In an able article in the *National Review* of May last, Sir F. J. Goldsmid discusses the *pros* and *cons* of the Treaty between England and Portugal now awaiting ratification. We venture to think that all who study this article attentively will arrive at the conclusion to which *The Anti-Slavery Society* and most *Chambers of Commerce* have long since come, that to hand over the control of the mouth of the Congo to Portugal is to throw endless restrictions upon legitimate commerce, and to remove such as already exist to the carrying on of the illegitimate commerce of the Slave-trade in those regions. In

fact, it is a backward movement upon the dial of civilization in Africa. Sir F. J. Goldsmid concludes his valuable article as follows :—

"What has the exercise of her (Portugal's) colonial government done to satisfy the requirements of civilised Powers? Has she not rather failed to use her influence for good, or for ensuring respect to European agencies? The answer must be unfavourable. On the one hand she has done little to better the condition of the native; on the other, she has not afforded security to the white man within even the immediate influence of her chosen centres of dominion. The relations between planter and free-labourer in the Portuguese West African possessions, below the Line, are painfully suggestive of those between planter and Slave; the European traveller cannot move without an escort or payment of black-mail, from Ambriz to Loanda. Had further cession of territory to Portugal been expedient, owing to a re-settlement of affairs between 5° 12' and 8° south latitude, the course was clear. Great Britain had suffered, some years ago, the absorption of Ambriz. On the present occasion she might have closed her eyes to an occupation of the country between Ambriz and the southern bank of the river, with a limitation in longitude somewhat east of San Salvador. The oft-repeated claim to the kingdom of Congo would thus have been satisfied according to the evidence of centuries—for we have gone back some four hundred years in the retrospect of Portuguese colonies in the west of Africa—and the mouths of the Congo might have been entrusted to other and less questionable guardians.

"Where these guardians might have been found, independently of nationalities and politics, is a question to which we understand that a practical solution has just been afforded by the United States. We have spoken of the *International African Association*: the American Senate recognize this as the chief power on the Congo. Possessor of an extensive territory in the region of that river, the history of its rapid rise is too well known that we should here attempt to recount it, nor is there any occasion to plead want of space to

enter into an unnecessary iteration. But we may say, from personal knowledge of locality and *personnel*, that its disinterested objects are as manifest to the minds of disinterested people as are its steamers and stations to the eye of the ordinary traveller. And we would ask whether it is not time that this outcome of royal generosity and munificent philanthropy should be acknowledged by Europe at large, and have the *status* of a distinct colonial power? Had such acknowledgment been made a year ago, it is probable that the guardianship of the Lower Congo would have been disposed of, so far as England is concerned, in a way less provocative of criticism than in the case of the transfer to Portugal."

SLAVERY IN EGYPT.

A CORRESPONDENT writing from Egypt thus describes the change that has come over the aspect of domestic Slavery during the past few years—a change which he attributes, in part, to the action of the Anti-Slavery Society, and in part to the greater facility afforded for marriage :—

"It will be satisfactory for you to learn that in consequence of the numerous difficulties, evidently brought about through the exertions of your Society, Slavery, I will not say is extinct, but has been greatly lessened. I was in Egypt five years ago; Slaves were easily obtainable then, at reduced prices, varying from 100 dollars upwards. I find the case is not so now, and not only are the prices very much higher, but according to the information I have received, it is almost an impossibility to buy a Slave at all.

"Another good step has been taken in this country, which is, I suppose, due to the present Khedive, and that is, the reduction of the marriage fees (*Sadeks*). In Port Said, for instance, there are about 5,000 working-men, mostly coal trimmers, the majority of whom are married. Men can get married for 12 to 20 dollars (60 to 100 francs). According to these figures you will see that it does not pay to buy a Slave and pay 400 or 500 dollars for her, if you can get a young girl combining the same requirements as the Slave for 12 or

20, instead of 400 or 500, and furthermore conforming with the special instructions of the Koran, which says:—

“‘Let all men get married, for marriage subdues the haughtiness of man, and regulates the conduct of woman.’”

“‘Marry young, for woman flees the white beard, as the lamb flees the jackal!’”

May, 1884.

C. G.

THE KORAN AND SLAVERY.

DR. LEITNER, writing to the *Athenæum*, contends that the Mussulman religion does not favour the institution of Slavery. He gives many quotations, a few of which we cite below:—

In a letter from Dr. Rohlfs to the Secretary of the Anti-Slavery Society, the great traveller asserts that “at present Islam has triumphed, and Slavery, the inevitable consequence of Mohammedan government, is re-established.” Other eminent authorities, writing on the subject of General Gordon’s “Slavery” proclamation, have similarly assumed that Muhammadanism is in favour of that hateful institution.

This is as great a libel on that religion as the assertion would be on Christianity that it was in favour of Slavery because Christ, although confronted by one of its cruellest forms in the Roman Empire, did not attempt to legislate, as Muhammad did, for its eventual abolition in this world, but merely promised spiritual freedom to the repentant servants of sin, whether bond or free; whilst St. Paul sends the runaway Slave Onesimus back to his Christian master Philemon, even after converting him (a process which would *ipso facto* have set him free among very pious Muhammadans), and, in numerous places, evidently refuses to enter into the question of the emancipation of Slaves, except in a spiritual sense.

As one who has taken a part, however humble and small, in the exposure of certain forms of Slavery and the Slave-trade, I would beg leave to point out the injustice and impolicy of identifying Muhammadanism with the conduct of its unworthy professors, the Slave-dealers, instead of merely advocating principles which are deeply implanted in both Christian and Muhammadan human nature, are sanctified by

both religions, and give England a hold not only on the Liberal sentiment of Europe and the United States, but also on that of the whole Muhammadan world.

According to the Korán no person can be made a Slave except after the conclusion of a sanguinary battle fought in the conduct of a religious war (Jihád) in the country of infidels who try to suppress the true religion. Indeed, wherever the word for “Slave” occurs in the Korán it is “he whom your right hands have conquered,” or a special equivalent for *neck* = he whose neck has been spared, thus clearly indicating “a prisoner of war” made by the action not of one man only, but of many.

Descending to the second source of Muhammadan law, the authenticated tradition or *Hadís*, we find Muhammad stating that “the worst of men is he who sells men;” Slaves who displeased their master were to be forgiven “seventy times a day;” no believer could be made a Slave, and “in proportion to the number of redeemed Slaves will members of the body of the releasing person be rescued from the [eternal] fire” (*Hadís*, accepted by Sunnis and Shiáhs alike, and communicated by Jábir Ibn Abdullah).

The history of Muhammadanism has since shown not only the admission of the converted Slave on equal terms into Muhammadan society (a circumstance which does not exist to the same extent among Christian negroes), but also his rise in several Muhammadan countries, including Egypt, to the highest positions in the State, whether as an individual or as a member of a whole class of Slaves, and irrespective of colour. The brotherhood of Muhammadanism is no mere word. All believers are equal and their own high priests. Zeid, the ex-Slave, led Muhammad’s troops, whilst the often blind “Háfiz,” or reciters of the Korán of the present day, have, as it were, their prototype in the blind negro Bilál, the first “muezzin,” or caller to prayers, perhaps the most famous name in Muhammadan Asia and Africa. The Ghaznavide dynasty was founded by the Slave Sabaktagin; the first king of Delhi, Kutbuddin, was a Slave, &c.

In India, the authoritative declaration of the Muhammadan law officers of the Sadr Diwánj and Nizámat Adálat laid down that only capture in a holy war, or descent from such a

captive, constitutes the Slave legal to a Muhammadan master.

* * *

Lord Auckland's Minute on the Indian Law Commission, which reported that "all Slavery is excluded from amongst the Muhammadans by the strict letter of their own law," shows that "the abhorrence to Slavery entertained by the English functionary" was then, as now, welcome to the respectable native community. Even among those who benefited by the trade, "a degree of moral turpitude attached" to the purchase of prisoners of war, "which, if insisted on, would tend considerably to diminish the evil," although "Slaves are not only extremely well treated by their Arab masters, but enjoy a very considerable degree of power and influence. . . . They were everywhere the best fed men, and seemed happy and comfortable. . . . The cruel treatment of Slaves has been the reproach of European rather than of Eastern nations" (I quote from Reports to the Resident of the Persian Gulf in 1838).

Persons who confess the unity of the God-head cannot be made Slaves, and therefore there has practically been a constant struggle between the Muhammadan Slave-dealer—who, being devoid of any religion himself, sought to save appearances by forcing his captives to declare themselves, rightly or wrongly, to be idolaters (as in Africa), or at least (as in Chitrál and Bukhara) to be Shiah heretics—and the Muhammadan missionaries, who, as in Africa, have been steadily and successfully endeavouring to reduce the area from which Slaves could be drawn by converting the negroes to Islam. Dr. Rohlfs, in his condemnation of that faith, must have had the Muhammadan Slave-dealers rather than the Muhammadan missionaries or religion in his mind. Mr. Rassam has already stated that "the Slave-dealers are looked upon everywhere by the respectable class with disgust, especially when they are known to encourage kidnapping even Moslem and Christian children." And again: "Nor did I find in all my intercourse with African or Arabian tribes in the suppression of the Slave traffic any difficulty or danger, but, on the contrary, the different chiefs with whom we negotiated consented most willingly and cheerfully to put down the Slave-trade; and the most wonderful thing was they all kept their pledges faithfully." . . .

Indeed, words of piety, chivalry, truth and compassion have not lost their power to stir the adherents of that creed, and I therefore regret that it should be deemed to be expedient to withdraw, for the purpose of what can only be a temporary deception, from the commanding position of advocating the abolition of Slavery in every one of its forms. It may have the effect of conciliating Zebehr Pasha, but it will alienate from England most honest Mussulmans. To abuse Muhammadanism for the maintenance of an institution which it had to tolerate and for which it had to legislate is one thing, but to adopt indigenous methods of appeal to Muhammadan humanity, based on their own revered associations, is quite another. Indeed, even if Slavery were an integral part of the Muhammadan religion, as it most certainly is not, "Moslem lawgivers may ameliorate the condition of Slaves, close Slave markets, and check the diabolical traffic in the south," to quote Sir William Muir.

I go, perhaps, further, and assert that the Muhammadan religion can adapt, and has adapted, itself to circumstances and to the needs of the various races that profess it in accordance with "the spirit of the age." I have ever found Muhammadans, of whatever country, eager to welcome any appeal in favour of humanity or progress, if urged in a sympathetic and intelligible manner. Perhaps the times are past when to ensure the eventual triumph of principles that have made a country great a patriot may prefer to perish rather than snatch an evanescent success, but the time has, fortunately, not yet arrived in which to support Slavery is not alike a blunder and a crime.

G. W. LEITNER.

GRANVILLE SHARP.

A GENTLEMAN has left in our hands a manuscript book of the late Granville Sharp, being the notes in his own handwriting taken at the trial of the ship *Zong* in the year 1783. The trial of this celebrated case before Earl Mansfield is noteworthy, because the disclosures made of the horrible barbarities committed in throwing overboard a great portion of the human cargo, had a vast effect in forming that great anti-Slavery feeling which eventually swept over England like an irresistible flood, and resulted in that final emancipation of which the Jubilee will be celebrated during this present year. This valuable relic of the father of Abolitionists is on sale. For particulars apply at 55, New Broad Street, London, E.C.

BRAZIL.

CONTRARY to the evident intention of the Government, the abolition question is now the chief question before the General Assembly; and this, not through the efforts of those deputies who favour it, but through the frenzied denunciations and appeals of the slaveholders themselves. Heretofore the slaveholders have pursued the policy of quietly ignoring the question and refusing to discuss it seriously. Now they are the first to bring it up, and are the most persistent in keeping it before the Chambers. Every measure under discussion is made an excuse for intemperate denunciation of the movement, and, by a strange coincidence, the man who is loudest and most bitter in his attacks, Deputy Andrade Figueira, is the one who was looked upon at the time of his election as a possible advocate of abolition. In this connection, we desire to refer our readers to the remarks of the Minister of Agriculture, in his last *relatorio*, on the employment of the emancipation fund. He charges that the slaveholders have been guilty of various abuses in avoiding the requirements of the emancipation law, and in taking an improper advantage of the fund. They frequently promote the marriage of slaves to free persons in order to secure preference in classification, they exact excessive valuations, and through conspiracy with the officials, they get them accepted. The charges are serious and ought to shame the pro-slavery leaders in Parliament into silence. The absence of all reference in the throne address to the progress of emancipation and the redemption of Céara is exciting much comment.—*Rio News*, 15th May.

THE REV. E. VANORDEN, B.D., forwarded to His Imperial Majesty the Emperor of Brazil a congratulatory telegram respecting the abolition of Slavery in the Province of Céara, in the following terms :—

[COPY]

Rev. Emanuel Vanorden, Rio Grande do Sul, Corresponding Member of Anti-Slavery Society, London, begs leave to congratulate your Majesty on the extinction of Slavery in Céara, and prays God to spare your precious life, that you may see the entire abolition of Slavery in the Empire.

His Majesty has been pleased to send the following reply through the Prime Minister, His Excellency Lafayette Rodriguez Pereira :—

REV. EMANUEL VANORDEN :—His Majesty the Emperor returns his thanks for your congratulations on the abolition of Slavery in Céara.
LAFAYETTE R. PEREIRA.

LAKE NYASSA AND THE RIVER SHIRE.

TO THE EDITOR OF *The Times*.

SIR,—The Rev. W. P. Johnson, of the Universities Mission to Central Africa, who has lately arrived in England, tells us that at a certain point in Lake Nyassa 10,000 Slaves annually cross from the west to the eastern shore. Here the stream divides, and finds its way by various routes to the sea coast. Does not this account for the constant supply of Slave labour in the Comoro Islands and of indentured labour under the *engagé* system in the islands belonging to France?

In October last Captain C. E. Foot, R.N., was appointed Her Majesty's Consul in the territories of the African kings and chiefs in the districts adjacent to Lake Nyassa, "for the purpose of suppressing the Slave-trade and developing civilization and commerce in Central Africa." Mr. Johnson tells us that Captain Foot is now on the borders of the lake, but, for want of a steam launch, he is unable to move about, or to carry out the mission for which he was appointed. In fact he is very much in the position of a cavalry officer without a horse. The Universities Mission are about to place a small steam launch on Lake Nyassa, at a cost of something under £3,000. A similar launch supplied to Captain Foot would enable him to traverse the lake from end to end at discretion, and we are assured that a steam-vessel carrying Her Majesty's flag would, without the employment of physical force, have an immense effect in stopping the Slave-trade in those waters.

There is reason to believe that the Foreign Office are in no way opposed to supplying Captain Foot with the natural means of locomotion; but when it becomes a question of spending money, the Treasury has to be

appealed to. I venture to think that for so laudable an object the British public will not object to the spending of the small sum of £3,000.

I am, Sir, yours faithfully,

CHAS. H. ALLEN, Secretary.

British and Foreign Anti-Slavery Society,
55, New Broad-street, E.C., May 20.

TO THE EDITOR OF *The Times*.

SIR,—The telegram in *The Times* of to-day from Mozambique bears upon a very serious matter, and as it is capable of some legitimate expansion by means of details I have received from the East Coast of Africa I think it right to put your readers in possession of the facts.

Scattered along the River Shiré (an affluent of the Zambesi) some 10 or 12 of Livingstone's old servants, the Makololo, have their villages, and have virtually subdued the tribes in the vicinity. A trader named Fenwick, once connected with the Lakes Trading Association, was engaged, it seems, by one of these chiefs, named Chipitula, to sell some ivory for him at Quillimane, but on his return with the barter goods Chipitula accused Fenwick of cheating him and detained his canoes for five days. At the end of this time the trader endeavoured to leave the village, and upon an attempt being made to prevent his removing his goods he shot Chipitula dead on the spot. A general fight ensued between the Makololo chief's men and Fenwick's canoe men, in which there was much blood shed.

One account says that a canoe was followed and fired upon from the river bank for 10 miles, and that the trader, who headed the retreat, shot 40 men.

Be this as it may, the hitherto peaceful passage of the Shiré river is now at an end, and Her Majesty's Consul, Captain Foot, R.N., and his family, together with the various missionaries attached to the Scotch Missions on Lake Nyassa and the Shiré highlands and the African Lakes Trading Company, are cut off from their base of operations.

The steamer *Lady Nyassa*, alluded to as having been sunk, belonged to the latter establishment. By her goods, mails, &c., were conveyed to the Shiré cataracts, where another system of carriage completed the inland transit.

The Makololo are bound to take up the quarrel, and the consequences are difficult to foresee.

Meanwhile, from all one can gather, Fenwick's transactions were likely to end in disaster sooner or later. Chipitula himself was without a drop of true Makololo blood in his veins. When I knew him he was a cruel tyrant, with but little power however. Of late years he had a great following, whom he ruled as only a cowardly and brutal African can. But one must put it to his credit that he steadfastly upheld English rights against Portuguese assumptions, and acted as a buffer between two conflicting interests. I hear Her Majesty's energetic Consul, Lieutenant O'Neil R.N., has hastened to Quillimane to see officially what can be done.

I am, Sir, yours faithfully,

HORACE WALLER.

Twywell Rectory, Thrapston, May 24.

MADAGASCAR.

At the Dublin yearly meeting of the Society of Friends a discussion took place upon the state of Madagascar and the work of the Friends' Foreign Mission Association there. The following statement shows grounds for apprehending that the condition of the island, owing to the hostile action of France, is far from satisfactory :—

"The new printer had taken to the work of the printing press with much zeal and great efficiency, a knowledge of the language having come rapidly to him. The church work in the capital had suffered little, but the war and the death of the Queen had been followed by a sifting time in the capital and surrounding country; the laws had been carried out with laxity; the sale of rum had increased and been little checked; slave-stealing and slave-dealing had gone on; and divorce had greatly increased. Orders had been given to the schools to practise spear and shield exercise. This our teachers had not been compelled to carry out. But martial ideas had spread, and the fear became prevalent that the school was to be chiefly an institution for the feeding of the army. The number of schools under the

care of Friends was about 118. The condition of the country continued to be very critical in many particulars."

In speaking of the Slave question, a Friend alluded to the missionaries paying the *owners* of the Slaves for work rendered to the former. The editor of the *Friend* adds the following editorial note to his report, to which we are glad to give publicity, as there is certainly a vast difference between the two methods :—

"It is not correct to say that our missionaries in Madagascar pay the owners of the slaves. The missionary has no dealings with the so-called 'owner.' He does not acknowledge him. He pays his servant in Madagascar just as he would pay his servant in England, and the Malagasy servants are as well able to bargain for their wages as those in this country. If some of their wages get into the pockets of the 'owner,' much as the missionary may deplore it, he cannot help it; but he rejoices in noticing that his regular payment of wages to the slaves he employs is gradually but surely undermining the system of compulsory unpaid labour so common in the country, and that his employment of these poor people in his house and elsewhere has often a most beneficial effect in raising them mentally and spiritually. If the missionary is to do nothing for the slave that can result in material benefit to the slaveholder, he must not only refuse to give the slaves employment, but he must also refuse to teach them to read, or write, or sew; he must do nothing to heal them when they are ill, or to save their lives when they are dying."

INDIA.

THE system of domestic Slavery, once so prevalent in India, has almost disappeared under the wise policy by which the legal status of Slavery was declared to be not recognisable in any of the Courts of Law.

There is another form of Slavery, however, in India, against which it will be necessary to wage a continual

war. We mean that mental degradation caused by the ignorance in which the natives have so long been kept. The Report of the Indian Education Commission, lately published, shows the extent of the evil that has to be counteracted. From an Editorial in *The Times* of the 3rd of June, we extract a few sentences, which condense in a short space the report of the condition of the people.

Indian education as a national system dates from the celebrated despatch drawn up by Lord Halifax, then Sir Charles Wood, in 1854. The principles of that sagacious document, to which Mr. Johnston refers as the Magna Charta of Indian education, have never been controverted; they have been very insufficiently realized in practice. By universal admission British administration in India has not even traversed the surface of Indian life. The total expenditure on national education a couple of years ago in the nine great provinces of British India with which the Report deals was £1,611,028. Little more than sixteen per cent. of the boys of school age, and less than one per cent. of the girls, are at school in all India. In one province, with a population of forty-four millions, ninety-two boys of every hundred are untaught, and in the most advanced province seventy-five per cent. In the nine provinces, out of a hundred and three millions of males, ninety-four and three-quarters are wholly illiterate. Of a female population of ninety-nine millions seven hundred thousand, ninety-nine millions and a half are returned as unable to read or write. In old times the Hindoo appears to have been, for the period, well educated. Hindoo women themselves, though an accomplishment like writing was deemed incompatible with modesty, were, according to Dr. Hunter, trained up to the reasonable requirements of domestic life. Mohammedan ascendancy introduced a fashion of feminine ignorance; and the spirit of Islam practically discouraged popular education among men. British rulers were afraid to arouse alarm by promoting female instruction. Discontent at the loss of empire disinclined the Mohammedans from taking advantage even of the slender opportunities of national education available to

them. The inquiries of the Education Commission have demonstrated that the huge work of the education of the Indian Empire has now in effect to be commenced. A hope had been entertained that the work might have been begun more easily from above. State colleges were established as a model towards which popular education was expected to aspire. They have remained isolated specks in a desert of national darkness. So far as they have influenced popular education they have had the mischievous result of propounding an impracticable ideal. In its specific recommendations the Commission has been guided by two main principles. General legislation is declared to be indispensable for the purposes of finance and administration. In matters of detail general principles must be adjusted to varying local circumstances. Important as is the former principle, it will work, when it is once set going, almost automatically. The latter is much more novel, and will be seen constantly in operation. On local efforts and pecuniary collaboration, and on social interest in educational enterprises, the Commission relies for dispelling the intellectual cloud from which India suffers. It advises the recognition of all indigenous schools, whether high or low, provided they serve the least purpose of secular education. To discover how they can best be helped it exhorts the Education Departments to consult pundits and moulvies.

NATIVE COLLEGE AT ALIGARH.

Apropos of the question of forming Native Schools, we have pleasure in calling attention to the formation of a large Native Indian College at Aligarh, intended for the education, according to the Western ideas, of both Mohammedan and Hindoo Natives.

This college was founded by the Hon. Syed Ahmed Khan about nine years since, and is specially interesting to many of our readers from the fact that Mr. Theodore Beck, a young graduate of Cambridge, scholar of Trinity Coll., and son of Mr. Joseph

Beck, of Stoke Newington, has lately been appointed Principal of this Native College. We have been favoured with a perusal of voluminous letters by the young Principal, and are struck by the marked progress that is being made by the students, not only in education, but in many customs and manners introduced by their English teachers. For instance, an athletic and cricket club has been formed, and the College Eleven have held their own, not unsuccessfully, against English teams.

The question of caste is always a difficulty with Natives; but this is not infrequently overcome by the more intelligent thinkers, especially those who have visited England. The venerable founder deserves the thanks, both of Natives and English, not only for the energy and intelligence displayed by him in the founding of this large college, but for the indefatigable manner in which he constantly labours for its support. He has only lately returned from a journey to the Punjab, in which he collected £1,000 and the promises of many natives to send their sons to the college. We hail the establishment of this native college, which is absolutely free from Government control and assistance, as a striking proof that the more intelligent native gentlemen of India are determined to emancipate their country from the mental slavery in which they have so long been bound.

We hope that a similar step may ere long be taken to raise the women of India from the fearful depths of ignorance in which the statistics lately published show them to be plunged. The Zenana Missions are

doing good work, but it is lamentable to see that out of a female population of about 100,000,000 only 200,000 are reported as able to read and write !

There is one other benefit likely to accrue from the establishment of native colleges such as that of Syed Ahmed Khan, which is that the contemptuous indifference so frequently shown to native gentlemen of rank by English officials who are far below them in the social scale ought gradually to disappear. We have seen things recorded as taking place during the establishment of this college which may well make an Englishman blush. It will probably never be known how greatly the terrible Mutiny of 1857 was to be attributed to this disregard of native feelings and customs.

A NEGRO CHAIRMAN.

The election by ballot of MR. JOHN F. LYNCH, a negro delegate from the State of Mississippi, as Chairman of the National Republican Committee in Chicago, is an event which may be said to mark the breaking down of that wall, which has so long separated the white and coloured races in the United States. The Committee was formed for the purpose of securing the election of a Republican candidate to the Presidency. The action taken by the Republican party to secure the Negro votes of the Southern States is, no doubt, based in part upon self-interest ; but, nevertheless, the election by ballot of a coloured chairman is an encouraging fact for those who have so long maintained that in the eye of the law, no less than in the view of sensible and impartial men, a difference in colour should constitute no alteration in civil and social rights.

SLAVERY IN CUBA.

(FROM OUR CORRESPONDENT.)

MADRID, Sunday Night.

THE leading members of the Slavery Abolition Society, mostly Cuban Deputies and influential Creoles, yesterday interviewed the Minister for the Colonies, and presented a petition, which gives a lamentable description of the condition of the negroes in Cuba under the gradual Emancipation Law of 1880, that retains them in forced apprenticeship to their old masters until 1883, and gives the masters during that time the right to sell and hire our Slaves. The petition implores the Madrid Government to put a stop to flogging and other corporal punishments which are still inflicted on the negroes of both sexes in defiance of the regulations. The petition states that the negroes do not get the meagre salary or protection which the law of 1880 created for them, and shows that the instructions of the Madrid Government and the decree of the last Minister for the Colonies have been steadily evaded by the connivance of subordinate authorities with the planters, who illegally retain in servitude many thousands of negroes who are entitled to freedom. The Minister received the Deputation courteously, but replied evasively to their observations. He, however, promised to send to Havannah instructions for a stricter execution of the law of 1880 favourable to the Slaves.—*Standard*, May 26.

GENERAL GORDON.

THE MEETING IN THE DESERT.

(See *Daily Telegraph* of May 3, 1884.)

IN the mid-Desert, like a summer cloud,
One in advance, the cavalcade behind,
They saw him as if borne upon the wind,
Joyous in every tone, and radiant-browed,
As one who conquering and to conquer rode
To take the duty by his Lord assign'd,
To loose the burdens, the oppress'd unbind,
Angel of Justice, Truth, and endless good !

* * * *

So, guileless heart, his onward course began,
Swift as the arrow to the destined goal,
The willing instrument of God for man !
But soon the iron entered to his soul—
"Oh send, my God, by him whom Thou wilt
send :

Patient I wait Thy purpose to the end."

JAMES RUTTER.

THE MOROCCO QUESTION.

THE following article, which recently appeared in the Paris journal, *L'Événement*, and was reprinted in the *Globe* of 23rd May, strongly confirms the description of Morocco given by the Secretary of the Anti-Slavery Society, which appears in another page of this Journal.

The arrival in Paris of M. Ordega, the representative of the Republic at Tangier, as well as that of Sidi-Mohammed Bargach, gives rise to the question, whether our foreign policy in Morocco is not likely soon to be somewhat complicated. The general administration of Morocco has been for a considerable time in a deplorable state. The actual Sovereign, in order to take away from his subjects, if not the desire to rebel, at least the power to do so, has impoverished them by taxes without number. Consequently, the inhabitants are in a most miserable state, and in all cases are obliged to appear poor, as, if there was the smallest appearance of their being well off, they would be mercilessly plundered. The governors of provinces even do not escape from the rapacity of the Sultan. As soon as one of these functionaries is supposed to be sufficiently wealthy he is invited in a friendly manner to either Fez or Morocco, and on his arrival is plunged into a dungeon and loaded with chains. In most cases he is taken by forced marches to the capital tied to a mule. If he consents to reveal where his riches are concealed, he is allowed to return to his post with the honours of his rank, where he recommences his exactions in order to recover, but not for long, that which has been taken from him. This is certainly a curious and cheap way of collecting revenue.

Sometimes more knowing governors, scenting beforehand the danger, avoid it by starting for the court with a large caravan of camels and mules laden with precious gifts for the Sovereign, but as these gifts cost large sums it follows that the return of these governors is as fatal to the provinces as that of the others, as they also have to resort to extortions to recoup themselves for the presents they have found necessary to satisfy the cupidity of the Sovereign. Such is the state in which

M. Ordega found Morocco on his arrival at Tangier.

But a still more grave condition of things remains to be told. Certain members of the diplomatic body, instead of confining their attention to matters which concerned the national interests confided to them, entered into business relations with the governors of the Sultan. They obtained for themselves concessions of mines and lands. Some of them even turned themselves into regular traders, and supplied the Sultan with all kinds of merchandise, military uniforms, wines, furniture, European provisions; and by this means made large profits on each transaction. Consequently, as may be well understood, they did not care to render any facilities for regular traders, who would immediately come into competition with them, and eventually ruin their speculative enterprise. . . .

M. Ordega, in spite of all the opposition he was subjected to, actively occupied himself with French interests. Thanks to Sidi-Mohammed Bargach, charged with the foreign affairs of Morocco, whose enlightened mind was of great help to him, M. Ordega addressed the Sultan direct, and obtained the settlement of a quantity of law-suits pending between the natives and the French. The influence he obtained in this way caused great irritation to the other foreign agents. These, Sir John Drummond Hay at their head, furious at seeing all the Europeans without distinction of nationality considering the French Residency as the only spot in the Empire where it was possible to obtain justice in their differences with the natives, organised an anti-French conspiracy with the view to overthrow the influence of M. Ordega.

But our minister did not give way, and maintained his prestige so high that one day the Sherif of Ouassan came to ask for his protection. This Sherif, who is directly descended from Mohammed, and is cousin of the Sultan, is the chief religious authority in Morocco. Very intelligent and extremely liberal-minded, he has already rendered important services to France against Bou Amena and Si-Sliman. This had rendered him somewhat suspected by the diplomatic body at Tangier. On the other hand, the large property possessed by the Sherif excited general cupidity. Fearing for his life, and

that of his family, in a country where heads are so easily cut off, the Sherif of Ouassan and his sons sought protection at the French Residency.

On returning to Tangier, and visiting Ouassan, the sons of the Sherif were insulted. The Governor of Ouassan, who is appointed by the Sultan, encouraged the culprits. M. Ordega went to the Emperor, and obtained the dismissal of the Governor.

This business, as well as that of more recent date of the Count de Chavaignac, for whom M. Ordega obtained justice, caused the greatest exasperation to the foreign diplomatists. Sir John Drummond Hay telegraphed through Reuter's agency that France meditated a Morocco expedition. This new absurdity was accepted by all the Spanish official journals.

Fortunately, M. Ordega and Sidi-Mohammed Bargach are in Paris, where they have come to confer with M. Ferry. Their object is simply to arrive at certain conditions by which the safety of the sons of the Sherif of Ouassan may be assured, and to prepare a treaty, in the terms of which natives of France may freely settle in Morocco without their rights of property being contested. This, then, unless something unforeseen happens, is the exact condition of the Morocco question. It is not, after all, so grave as some people desire to make it.

FORM OF BEQUEST TO ANTI-SLAVERY SOCIETY.

"I give to the Treasurer of the Anti-Slavery Society, or to the person for the time being acting as such, whose receipt I direct shall be a full discharge for the same, the sum of £_____ sterling (free of Legacy Duty) to be applied for the general purposes of the said Society, to be fully paid out of such part of my personal estate, as is legally applicable to such purpose."

For particulars of Society's work apply to the Secretary, 55, New Broad Street, London, E.C.

Obituary.

THE LATE SIR BARTLE FRERE, G.C.B., G.C.S.I.

So many long notices of the brilliant career of this distinguished Administrator and Philanthropist have been published by the daily and weekly press throughout Great Britain, that in a journal devoted to Anti-Slavery interests that portion only of Sir Bartle Frere's varied life which bears upon that subject need be chronicled.

In many ways and at different times the late Sir Bartle has forwarded the cause of emancipation, both by writing and public speaking. Perhaps the latest and not the least important of Sir Bartle Frere's literary contributions on behalf of freedom was the article which appeared in the *Fortnightly Review* of March in last year, in which this experienced Administrator reviewed the results of the Act of 1843, which proclaimed the abolition of the legal status of Slavery in India.

After showing that probably 9,000,000 Slaves have become free in India by virtue of that Act, and with little dislocation of the industrial relations of the people, Sir Bartle Frere proceeded, with characteristic force of expression, to urge the application of a similar Act to Egypt. He maintained that by the abolition of its legal status "Slavery would be abolished in Egypt as effectually and with as little disturbance of the relations between capital and labour as has been experienced in India." It is needless to inform readers of the *Reporter* that these sentiments are in accord with the views of the Anti-Slavery Society, and have been advocated by that body for many years. Unfortunately, neither the British nor the Egyptian Government have yet seen fit to adopt the wise advice of the late lamented and illustrious Statesman.

The work, however, which connects Sir Bartle Frere's memory more particularly with the Anti-Slavery cause was his mission to Zanzibar and territories in the Indian Ocean, with the object of making treaties with the Sultan of Zanzibar and other minor potentates for the suppression of the Slave-trade. The marked success with which Sir Bartle Frere and his able coadjutor, Sir John Kirk, brought this mission to a successful issue cannot be forgotten by our readers. The Sultan of Zanzibar, under the continued able influence

of Her Majesty's representative at his Court, has continued faithful to the Treaty for the suppression of the Slave-trade, although the status of Slavery has not yet been abolished in Zanzibar. This, we trust, will follow in due course, as we feel that the cause of freedom could not be in better hands than those of Sir John Kirk. It will be remembered that Sir Bartle Frere has taken part in and also presided over meetings of the Anti-Slavery Society.

At the last meeting of their Committee, it was unanimously resolved to forward a letter of condolence to Lady Frere and family.

IS GORDON SAFE ?

(Kindly communicated by Genl. Gordon's Sister.)

A MESSAGE from one who had gone in haste
Came flashing across the sea ;
It told not of weakness but trust in God,
When it asked us "Pray for me ;"
And since, from churches and English homes,
In the day or the twilight dim,
A chorus of prayers has risen to God—
"Bless and take care of him."

A lonely man to those strange far lands
He has gone with his word of peace,
And a million hearts are questioning
With a pain that does not cease,
"Is Gordon safe? Is there news of him?
What will the tidings be?"
There is little to do but trust and wait ;
Yet, *utterly safe is he!*

Was he not safe when the Tai-ping shots
Were flying about his head?
When troubles thickened with every day
And he was hard bestead?
Was he not safe in his weary rides
Over the desert sands?
Safe with the Abyssinian king?
Safe with the [*pirate*] bands? *

He is not alone since a Friend is by,
Who answers to every need :
God is his refuge and strength at hand,
Gordon is safe indeed !
He trusts in the mercy of God for all,
And finds it a rock to last ;
And back to us now come the ringing words
He spoke in years that are past.

* President Lincoln hung a Slave-dealer as a *pirate*. Slave-hunting and Slave-dealing should be made *piracy* by international law.—ED. REPORTER.

"I am a chisel that does the work

The Master directs above,
Ever the Gospel must be good news,
Kind is the God I love.
His salvation is full and free,
He will never cast us out,
I may say I have died a hundred times,
But I never yet had a doubt."

It is true he may pass from the far Soudan
To rest, and reward, and Heaven.

But he is not less safe because from thence
His freedom may be given.

Safe in living, in dying safe,
Where is the need of pain ?

God give the hero long life—but death
Will be infinite joy and gain.

MARIANNE FARNINGHAM.

ABOLITION FEELING IN AMERICA.

A CORRESPONDENT writing from one of the Northern States, thus speaks of Abolition feeling in America :—

"With regard to the Anti-Slavery sentiment in the United States, I think there is not now, nor ever has been, much of it, except with a very few.

"I have myself been for 40 years in favour of the *immediate unconditional emancipation* of all the Slaves in our country, but it should be known that we abolished Slavery from sheer military necessity to keep from being whipped.

"When objection was made to putting coloured soldiers in the field, President Lincoln said he had to do so because he had not white men enough. We fought *two years* to put down the rebellion, and *sustain* Slavery, and it was only when we found that we made no progress that we made a change."

SLAVERY IN THE EAST.

PERSONS in England are little aware of the vast amount of Debt-Slavery which exists in the East.

A Correspondent writing from Siam says :—

Men, women, and children become Slaves, in order to work out by personal service debts which they have contracted, and the indentures by which they are bound are transferable to

other masters. Even British subjects of Eastern origin purchase these indentures, which I am afraid have been but too often recognised by British officials. In the interests of Siam, all this ought to be put a stop to, for so large a proportion of the native-born inhabitants are subject to it, that free agriculture and labour hardly exist. When a British subject under this system becomes a Slave-holder, it is nominally converted into an acknowledgment of indebtedness, and a contract for service at so much a month until the debt is worked off.

This brutalizing system largely prevails in the Straits Settlements and in the East, and has been frequently exposed in our columns.

SUBSCRIPTIONS RECEIVED, 1884.

	£	s.	d.
Comtesse de Noailles, to be annual for 5 years	20	0	0
Dr. C. M. Ingleby	2	2	0
T. Compton, Esq., Winscombe	1	1	0
Sidcot School	0	5	0
Dr. Jurado	2	0	0
Right Hon. W. E. Forster, M.P.	5	0	0
G. H. Fox, Esq., Falmouth	1	0	0
Prof. Francis W. Newman	1	5	0
D. Hack, Esq.	1	1	0
J. Cadbury, Esq., Banbury	1	0	0
Miss C. Pumphrey, Worcester	1	0	0
J. W. Probyn, Esq., Crawley, Sussex	1	0	0
Miss Luntley, Bromley, Kent	0	10	0
Mrs. Nichol, Edinburgh	2	2	0
S. H. Lury, Esq., Bristol	1	0	0
Miss A. Clarke, Frampost	2	2	0
Joseph Bell, Esq., Peckham Rye	1	1	0
Dr. Rogers, Exmouth	1	0	0
Misses A. & E. Taylor, Tottenham	0	10	6
Miss Shewell, Gloucester	1	0	0
Mrs. H. B. Foster, Blackburn	1	0	0
H. Boam, Esq., Derby, for 3 years	1	10	0
F. Priestman, Esq., J.P., Bradford	1	0	0
E. Priestman, Esq., Bradford	1	0	0
John Priestman, Esq., Bradford	0	10	0
John Wilson, Esq., Bradford	0	10	0
S. Gill, Esq., Bradford	0	10	0
Mrs. G. H. Braithwaite, Horsforth	0	10	0
J. Stansfield, Esq., Bradford	0	5	0
Mrs. E. B. Prideaux, Ivybridge	0	10	0
Mrs. F. Alexander, Ipswich	0	10	0
Stewart Davis, Esq., Bournemouth	0	5	0
M. Medwin, Esq., Tulse Hill	3	3	0
A. Hill, Esq., Tottenham	0	10	0
Hon. Lord James Butler, Dublin	1	1	0
H. Burlingham, Esq., Evesham	1	1	0
Ladies' Association, Evesham	1	2	6
Misses Cash, Dorking	1	1	0
W. Allen, Esq., Dorking	0	15	0
Mrs. Surtees-Allnatt, Hereford	2	2	0
J. Fisher, Esq., Torquay	2	0	0
E. Harrison, Esq., Lincoln's Inn	1	0	0
Miss C. Sturge, Bristol	0	10	0

	£	s.	d.
Miss Bush, Bristol	1	0	0
Mrs. R. Tighe, Dublin	0	5	0
Mrs. M. Felkin, Regent's Park	1	1	0
M. A. Elliott, Esq., Liskeard	0	10	6
Miss Mary Elliott, Liskeard	0	10	6
Misses M. and L. Allen, Liskeard	0	10	6
N. Tregelles, Esq., Liskeard	0	5	0
J. C. Isaac, Esq., Liskeard	0	5	0
Mrs. Jenkins, Bristol	1	1	0
J. Aggett, Esq., Eastbourne	0	5	0
Rev. J. O. Whitehouse	0	10	0
Mrs. A. Southall, Leominster	1	0	0
Rev. Fredk. Trestrail, D.D., Bristol	0	7	6
A Friend, Bath	0	7	6
J. H. Glaisyer, Esq., Brighton	1	0	0
Thos. Harvey, Esq., Leeds	5	5	0
Mrs. Dixon, Birmingham	0	5	0
Mrs. Lethbridge, Winscombe	1	0	0
Mrs. G. Thomas, Bristol	1	0	0
R. F. Sturge, Esq., do.	0	10	0
Wm. Sturge, Esq., do.	1	1	0
Miss E. Sturge, do.	0	5	0
Miss H. M. Sturge, do.	0	5	0
Mrs. S. Leonard, do.	0	5	0
Miss F. Leonard, do.	0	5	0
T. C. May, Esq., do.	0	10	6
Mrs. T. C. May, do.	0	10	6
C. Charlton, Esq., do.	1	0	0
H. Camps, Esq., do.	2	2	0
J. Gayner, Esq., do.	0	5	0
Robert Brewin, Esq., Cirencester	1	0	0
Miss E. S. Paget, Leicester	1	11	6
Rev. H. Clark, Jamaica	1	1	0
J. R. Proctor, Esq., North Shields	0	10	0
Miss Bradley, Bristol	0	10	0
Miss E. Coleman, Wandsworth	0	10	0
Miss M. L. Allen, Highgate	0	5	0
Miss Beatrice Allen, Highgate	0	5	0
J. N. Richardson, Esq., Belfast	2	2	0
Messrs. H. Vigne & Sons	3	3	0
Messrs. Harwood, Knight, & Allen	3	3	0

DONATIONS RECEIVED, 1884.

S. S.	5	0	0
S. Capsune, (rescued slave)	1	10	0
Rev. G. S. Collie, Jamaica	0	12	6
Miss E. B. Gamlen, Exeter	2	0	0
Comtesse de Noailles	10	0	0
J. R. Spencer Stanhope, Esq., Florence	5	0	0
H. B. Foster, Esq., Blackburn	4	0	0
Right Hon. W. H. Smith, M.P.	2	2	0
Eli Lees, Esq.	25	0	0
Peter Denny, Esq., Dumbarton	25	0	0
Messrs. Gellatly, Hankey, & Co., per James Long, Esq.	10	10	0
Anon.	0	7	6
Mrs. E. Holmes, Calder Bridge	1	0	0
Miss Mason, Leamington	1	0	0
Rev. S. A. Pelly, Hereford	5	0	0
Rev. D. S. Guy's Bible Class, Bishop Auckland	0	9	0
J. M. Albright, Esq., Charlbury	2	0	0
Mrs. F. Spriggs, Peterborough	1	0	0
Rev. P. Williams, Jamaica	3	0	0
Ladies' Negroes' Friend Society	20	0	0
Thos. Harvey, Esq., Special Don.	10	0	0
A Widow's Mite	0	2	0

HOME FOR FREED WOMEN SLAVES, CAIRO.

Under the Patronage of Her Majesty the Queen.

SIR EVELYN BARING, President of the Cairo Committee, estimates that 35 Slaves receive their freedom from some cause or other *every month* in Cairo alone. Friendless and unprotected, unable to obtain an honest living, these poor creatures are thrown on the streets, to become victims of a Slavery more vile than that from which they have been freed.

It is intended to form a HOME, where these women and girls can be received and protected, until they have learnt some honest means of livelihood, or can be placed out as domestic servants, or respectably married.

The HOME will be under the management of an influential Committee in Cairo, including Sir Evelyn Baring, Nubar Pasha, Judge Sheldon Amos, Col. Scott Moncrieff, *Treasurer*, Dr. Schweinfurth, and many others, ladies and gentlemen. A small Committee has been formed in London, to collect funds, and urge the claims of the HOME, viz., the Rt. Hon. the Lord Mayor, M.P., the Rt. Hon. W. E. Forster, M.P., Sir T. Fowell Buxton, Bart., Mr. Edmund Sturge, and Mr. Joseph Allen, *Treasurer*.

The following sums have already been received or promised :

£ s. d.				£ s. d.			
HER GRACIOUS MAJESTY THE				H. D. B.	10	10	0
QUEEN	100	0	0	E. B.	10	0	0
Sir T. F. Buxton, Bart. ..	100	0	0	Mrs. S. E. Smith ..	10	0	0
S. Morley, Esq., M.P. ..	100	0	0	A Churchman ..	10	0	0
T. Fowell Buxton, Esq. ..	100	0	0	Misses Hopkins ..	10	0	0
J. G. Barclay, Esq. ..	100	0	0	Thos. Harvey, Esq. ..	10	0	0
Right Hon. W. E. Forster, M.P.	50	0	0	G. W. Medley, Esq. ..	10	0	0
A. Pease, Esq., M.P. ..	50	0	0	His Eminence Cardinal Manning	5	0	0
The Countess de Noailles ..	50	0	0	Miss C. E. Buxton ..	5	0	0
J. Stevenson, Esq. ..	50	0	0	Lord Justice Fry ..	5	0	0
Dowager Lady Buxton ..	50	0	0	Mrs. Surtees-Allnatt ..	5	0	0
E. Schiff, Esq. ..	25	0	0	Wm. Harvey, Esq. ..	5	0	0
A Friend, per E. S. ..	25	0	0	Rev. Canon Jackson ..	5	0	0
James Cropper, Esq., M.P. ..	50	0	0	Miss Macaulay ..	5	0	0
Sir J. W. Pease, Bart., M.P. ..	25	0	0	B. B.	5	0	0
F. W. Buxton, Esq., M.P. ..	21	0	0	Mrs. Binns ..	5	0	0
Right Hon. W. E. Gladstone ..	20	0	0	R. Fox	5	0	0
Right Hon. Earl Granville ..	20	0	0	The Very Rev. The Dean of St.			
Lady Buxton, exor. for late J. Buxton	20	0	0	Paul's	5	0	0
H. V.	20	0	0	W. Middlemore, Esq. ..	5	0	0
S. Gurney Buxton, Esq. ..	20	0	0	Mrs. Barnet	5	0	0
George Sturge, Esq. ..	20	0	0	Sir J. H. Kennaway, Bart., M.P.	5	0	0
Anti-Slavery Friends in York ..	14	0	0	Hon. Dudley Campbell ..	5	0	0

Many of the above sums are annual subscriptions for two years—and there are sums under £5 amounting to about £40.

It is obvious that a much larger sum will be required in order to render the HOME efficient, and it is confidently hoped that the Appeal now made will be cordially responded to.

The British and Foreign Anti-Slavery Society have kindly provided office accommodation and clerical labour *gratis*. Cheques crossed "Dimsdale, Fowler & Co." may be forwarded to any of the London Committee, or to CHAS. H. ALLEN, *Hon. Secretary*.

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